THE PENS DEXTERITY COMPLEATED:

OR, Pret: 1s 6d

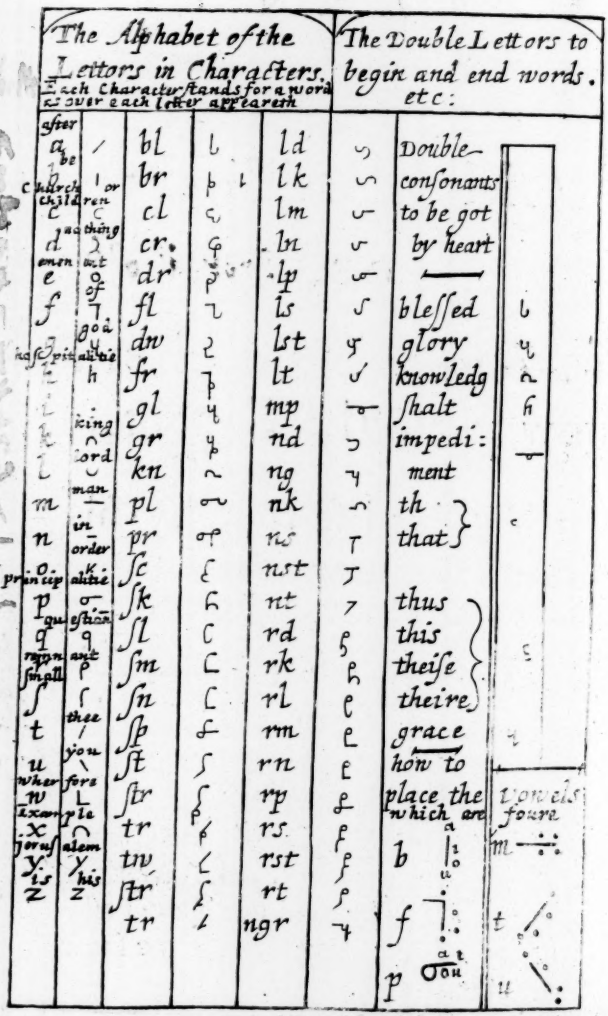
Mr. *Riches* Short-hand now perfectly Taught,

Which in his life-time by his Table was never done.

The Third Edition, with many Additions.

LONDON,

Printed for *Henry Eversden*, at the Crown in *Cornhil*, near the Stocks-Market, where also is to be Sold the New-Testament and Psalms, Engraven in the same Character. 1674.


The Alphabet of the Lettors in Characters.
Each Character stands for a word as over each letter appeareth
The Double Lettors to begin and end words. etc:
Double consonants to be got by heart
bleſſed
glory
knowledg
ſhalt
impedi:
ment
th
that
thus
this
theiſe
theire
grace
how to
place the which are
Vowels foure

THE PENS DEXTERITY.

SECT. I.

Of the Alphabet of Letters or Characters.

THE firſt thing to be learnt in this incomparable Art, is the Alphabet of Letters, which muſt be ſo perfectly learnt, according to the true Shapes expreſſed in the Copy, that you may be able exactly to Write any of them readily, without looking on the Copy, becauſe they are the great part of that Foundation upon which you are to proceed in the attaining the following Work. Every letter ſtanding for a word in the Practice of this Art.

SECT. II.

Of the Double Conſonants.

THeſe Double Conſonants are no other than the Letters of the Alphabet joyned together, and therefore are no charge to the memory; the Alphabet being perfectly got by heart, as is before ſhewed; and in the making of theſe Double Letters, you muſt obſerve, that ſtill the ſecond Letter is joyn'd to the firſt, where you end the former, without removing Pen from Paper.

SECT. III.

Of ſome Double Conſonants to be got by heart.

THeſe Double Conſonants are of great uſe, and are expreſt in the laſt Collumn of the Page Engraven, and they ſtand for Words; *bl.* ſtanding for bleſſed; *gl.* ſtanding for glory; *kn.* ſtands for knowledge; *ſh.* for ſhalt; *mp.* for Impediment; a ſmall *c.* for *th.* or that; a Double *c.* joyned together, ſtands for ſeveral words, thus, this, theſe, their; and this is no trouble in Reading, the ſence making up that defect whereſoever theſe words are uſed: and the laſt, there is *gr.* for Grace.

How

How words are expreſt by (*e*) either before the vowels or after in theſe Examples, Either by the Table or other ways in ſeverall long Words & names at the beginning or ending of words as in theſe following Examples will appear.

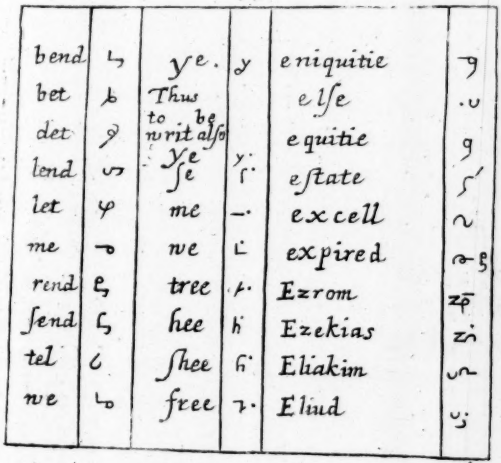
When (e) *muſt be omitted.*

When (*e*) comes before a word, it muſt be omitted, as in theſe words:

em. en. el. ef. es. ex. er.

(*e*) When it follows a word, muſt be omitted, as in theſe words:

de. be. pe. te. ge.



SECT. IV.

Of the four Vowels, and how they are to be plac't about any Letter.

THE four ſingle Vowels, are *a. i. o. u.* in this Art there being no need for the Obſervation of the *u.* Vowel, and the *u.* Conſonant, as will appear in the following Method; for by the ſame Rule in this Art, there is no uſe for the Obſervation of Dipthongs, or double Vowels: The intent of this practice of Short and Swift Writing, only aiming at Sounds of Words, not the Truth of Spelling. For placing the four Vowels about any Letter, I have in the Copy Engraven, given you ſix Examples, in which you have all the Variety of thoſe Letters contained in the Alphabet, whether upright, ſidewiſe, or flat; and therein have ſo clearly placed the Vowels, that I think it very Impertinent to reiterate ſingly what lies ſo clear to your ſight, at firſt view; and therefore ſhall for your Practice refer you to thoſe Examples of Words, that are only expreſt by the Rule of the Alphabet, which immediately follows;

Which are much larger than the Tables

Examples

Examples, and ſo expreſt by Mr. *Rich* himſelf both in his Teſtament and Pſalmes, in one hundred-eighty nine Examples of Words and Names of Books; in which, little uſe is made of the Prepoſitions and Terminations.

And alſo, two Pages of Good and Bad Perſons, both Men and Women, in one hundred fifty two names in Characters, expreſt by the Rules in this Art.

Examples of Words writ by the Alphabetecall Rule.

and		cure		everie		hath	
as		change		except		heaven	
all		cleare		enemies		holy	
are		craft		evermore		hope	
art		changed		evill		happie	
afraid		cruil		extoll		honour	
alone		delight		fast		heare	
away		deride		fruit		hemd	
alsoe		deare		feare		heapes	
blest		dare		foes		heathen	
ben		defence		favour		hell	
[illegible]		downe		full		in	
[illegible]		direct		furious		iust	
[illegible]		desire		falce		jewish	
broke		delay		forbeare		iron	
bruse		defame		give		iudge	
blood		Exercise		glory		infernall	
battel		eare		good		incline	
chaire		eake		grace		impaire	
coast		earth		guide		idol	
crave		earlie		goodneſs		jacob	

Examples of Words writ by the Alphabetecall Rule.

knowne		mark		pure		set	
keepe		matters		peace		side	
keepeth		mercie		put		save	
kings		now		paine		sore	
kisse		never		poore		sight	
keene		neighbour		pitt		tarrie	
kingdom		neglect		potters		truth	
knowledg		noble		possest		take	
Let		not		quake		trust	
law		night		quaile		upright	
life		nor		quietly		untill	
like		once		quight		unto	
laud		old		render		uaine	
lord		oppress		right		uexed	
looke		our		refuse		walke	
liveing		offend		remaine		worke	
man		onely		rebuke		while	
men		offer		rend		where	
more		out		rulers		yet	
morn		of		rage		yea	
mind		once		sin		yeild.	

The Names in Charracters of Men, and Women, recorded in the Scripture. 10

adam		cyrus		hanun	
Aaron		centurion		haman	
abraham		daniel		herod	
abel		darius		herodias	
abigal		demetrius		isaack	
anna		demas		jacob	
aram		dinah		jethro	
ammon		enoch		joseph	
assa		eli		juda	
abiram		ezra		jael	
abihu		elijah		jezabel	
absalon		elias		Judas	
amalek		eve		ishmael	
ananias		esau		Kain	
alexander		elymas		lamech	
balam		esther		lot	
balak		elizabeth		laban	
belshazzer		er		levi	
barnabas		felix		lazarus	
baruch		gideon		micaiah	
boaz		goliah		manoha	
benjamin		gaal		mordecai	
baal		gehazi		melzar	
caleb		gog		mary	
cornelius		hiram		martha	
corah		hannah		miriam	
cosbi		hophni		michol	

The names in Charracters of men and women recorded in the Scripture. 12

Nason		Salmon		abiam	
Nathan		Solomon		achaz	
Nathaniel		Salathiel		adonia	
Nicodemus		Sadock		ahab	
Naomi		Sarah		ahasiah	
Nadab		Senacherib		amaziah	
Nabal		Shimei		deborah	
Nebuchad-Nezzar		Sheba		Sissera	
		Sanballat		Sampson	
Naaman		Simon		Samuel	
Obed-edom		Saphirah		Saul	
Ozias		Thomas			
Omri		Tabitha		rehoboam	
Og		Thamar		jeroboam	
Phineas		Tertullus		jehu	
Paul		Uriah		Josiah	
pharaoh		Zarah		jehosaphat	
pashur		zerubbabel		jehoram	
pilate		Zophar		joash	
rechabits		Zacharias		jotham	
rahab		zacheus		hezekiah	
rebekah		ziba		manasses	
rhoda		zimri		uzziah	
rabshekah		zedekiah		egipt	
rachab		charan		red Sea	
roboam		chaaldea		moab	
rachel		canaan		edom	

The Names of all the Bookes in the Old, and New Testament. 12

Genesis		Ezekiell		Galatians	
Exodus		Daniell		Ephesians	
Levitecus		Hosea		Philipians	
Numbers		Joell		Colossians	
Deuteron:		Amos		Thessalonians	
Joshua		Obadiah		Timotheus	
Judges		Jonah		Titus	
Ruth		Micha		Philemon	
Samuell		Nahum		Hebrews	
Kings		Habakuk		James	
Chronicles		Zephaniah		Peter	
Ezra		Haggai		Jude	
Nehemia		Zechariah		Revelation	
Ester		Malachi			
Job				The Names of	
Pſalmes		Mathew		ſome Apoſtles	
Proverbs		Marke		Anderw	
Eccleſiaſtes		Luke		Phillip	
Canticles		John		Bartholomew	
Iſaiah		Actes		Thomas	
Jeremiah		Romans		Thaddeus	
Lamentatõ		Corinthians		Simon	

Mr. *John Willis* the Divine, the firſt Publiſher of the *Art of Short-Writing*, in his Art of *Stenography*, hath ſpent much time and paines in ſhewing what Letters may properly be omitted, and yet the word properly founded, which he calls the Abreviation of all Words, wherein he ſhews how the choyce of the ſounding Letter or Letters in a word, are uſed, whether Double Vowels or double Conſonants; and after him Mr. *Shelton* hath done the like.

The which, in this following Work, is more compleatly performed without thoſe tedious diſcourſes. And that is plainly laid open to your ſight in all the Engraven Pages, contained in the Book; wherein the words are at large Engraven, and the word by the Character and Rule, performed ſo, that the firſt Rule here propoſed by the Alphabet is compleated with more variety of words, according to that Rule, than hath been uſually performed: to which Rule you have five compleat Pages of Engraved Examples before.

That Page only, which is the Names of the Books of the Old and New-Teſtament, being mixt with three or four Markes, which follow in the next Section, to be diſcourſed of in order.

SECT

Prepoſitions how to begin long words.				*Terminations how to end long words.*			
ab		*pru*		*cation*		*us* *ver*	
ac		*ſus*		*ation*		*ceive*	
af		*ſuf*		*lation*		*nor*	
ad		*re*		*leſs or lye* *ration*		*ſend*	
all		*mount*		*nation*		*ſed*	
am		*ment*		*ſion*		*ſon*	
an		*tempt*		*union*		*ſun*	
ap		*under*		*count*		*ger*	
as		*ſur*		*ſent*		*tend*	
afr		*un*		*tent*		*ding*	
comp		*up*		*ſever*		*din*	
con		*ut*		*ture*		*mer*	
cor		*col*		*ternall*		*nor*	
de		*pal*		*trance*		*ſull*	
dis		*as*		*ever*		*cord*	
pra		*at*		*itie* *neſs*		*end*	
pre		*apr*		*ing*		*ſend*	
pri		*com*		*ſerve*		*ning*	
pro		*circum*		*there*		*vert*	

SECT. V.

Of the Prepoſitions, and Terminations, commonly called Marks for long Words.

NOw ſuppoſing that you are compleated in the former Rule, laid down by the Alphabet, by which (Rule ſome ſay) any word may be writ, yet that words may be more expeditiouſly performed than by that firſt Rule, eſpecially if long: This more ſhort, and ſpeedy way is plainly laid down, by ſeveral Examples, as in the former. And now your work in this Page Engraven and preſented to your view, muſt be learnt as perfectly by heart, as your firſt Page to your former Rule, becauſe the Foundation of this ſecond Rule depends upon it.

And whereas, in the Table there are but 32. Prepoſitions and Terminations, we have in this Book Expreſt ſeventy ſix, all exactly performed, according to the Character expreſt in the Pſalms, and Teſtament, to ſave the Learner Labour, or his Tedious ſearch for the help of his more eaſy attainment of this Art.

They are generally made without the remove of the Pen: by writing them over

over ſometimes with care, you will find them ready to make, and not difficult to remember; but go not from Page to Page till you are compleat in the Rule: this will prevent diſcouragement, and ſettle you in a fair progreſs to the Art.

Two Pages of Examples of words, writ by the Rule of the Alphabet, joyned with the Rules of the Prepoſitions and Terminations, and are as by Mr. *Rich*, expreſt in one hundred twenty four Examples. Whereas in the Table, there are but fourty odd Examples given, and do Juſtifie Mr. *Riches* bill, publiſhed in his life time, declaring that the Table alone was not ſufficient, for the attaining of that Art.

SECT. VI.

Examples of long words writ by both Rules of the Marks, and Alphabet, for Abreviation.

actions		containe		expiration	
according		confide		examination	
account		confute		acceptation	
amount		conſume		earthlie	
aſſent		conſult		forecaſt	
aſſenting		confeſs		forſakeſt	
amounting		correction		forgeting	
accounting		conſpire		flatterers	
conſenting		countenance		fowler	
content		deceitfull		faithfully	
contempt		deſpite		forgeteth	
temptation		diſpatch		greevious	
contemplation		deſtroyed		gladneſs	
comition		declare		guiltyneſs	
comotion		degree		heavenly	
conſolation		dignitie		happily	
condition		deſcribed		houſhold	
confuſion		deſerve		helpleſs	
commune		deceitfull		hardneſs	
commit		deſpiſe		harmleſ	
common		deſerned		innocent	
command		defamation		incline	

Examples of long Words writ by both Rules of the Marks, and Alphabet, for Abreviation.

kindneſs		*nobillitie*		*righteousnes*	
kindeſt		*neighbourly*		*righteouſly*	
kiſſes		*namely*		*royall*	
knowing		*narrowly*		*reproove*	
keeper		*nouriſhed*		*remorſe*	
kindled		*oppreſſion*		*remaine*	
kindly		*offerings*		*ſubvert*	
lamentation		*offended*		*ſentence*	
lamenteth		*omiſſion*		*ſalvation*	
liberall		*obſervation*		*ſilver*	
leſure		*praiſed*		*ſaviour*	
lightneſs		*preſumption*		*ſuſtaine*	
likely		*prefered*		*ſurmount*	
lovely		*prayer*		*torment*	
lovelyneſs		*prayeth*		*therefore*	
mountaine		*praying*		*tormented*	
mightily		*preſumptious*		*temptation*	
mortallity		*proffereth*		*unceſſantly*	
maintaine		*profound*		*vehemently*	
manyfould		*quallitie*		*uncorrupt*	
miſchiefe		*quallificatiō*		*wax eth*	
materiall		*quarter*		*wickedly*	

SECT. VI.

Of the Ideas, and Symbollical Characters.

THeſe ſerve for Words and Sentences, and are mixt with the two former Rules for Abreviation, and therefore you need not fear either their charge to the Memory, or tedioufneſs to attain; they are more brief than the former Rules, and therefore added to them, and they are learnt almoſt as ſoon as Writ, and are a good preparative to the following Rule of Contractions.

Of theſe you will find three Pages all Engraven, ſtill keeping to the Rule of our Author in his Teſtament and Pſalms, whereby the Learner may attain the Art, and perfectly read the Teſtament and Pſalms, without any other Teacher.

SECT. VII.

Examples of Ideas and Symbolicall Charracters used in ye New Testament

advance		between both	1·1	circumsition	
adultry		babilon		conversation	
angell		babilon is fallen		contrary	
the Angells that fell		abound		conclude	
arguments		aboundance	IIII	dreadfull or danger	
attributes	//	abreviate	ı	divill	
almightie		christ	×	your adver: saryȳ divill	
all over the World		christ Jesus	+	deminish	
he is above all		Jesus christ		doctrine	
among		crucifie	++	destruction	
behould		the Cross of christ	‡	everlasting	
beloved		compassed about		eternitie	
bretheren		there is no		even	=
beleeve		condemnatiō		uneven	=
above	ì	to them that		even at the right hand	
belowe	!	are in christ		of God	
behinde	·ı	christ at the		equall	99
before	ı·	right hand	4×	unequall	99
both	II	of God		equall with God	99
both together	H	circumsition	6		

Examples of Ideas and Symbolicall Characters used in the New Testament.

fearfull or infinite	⌐	through feare	⌐	from east to west from north to south	∴
finite	⌐	through grace	⌐	increase in knowledge	~
follow	⌐⌐	through greife	⌐	through knowledge	⌐
fellowship	⌐⌐	gathered together	⌐	in the lord	⌣
freindship	⌐⌐	the most high	⌐	the eyes of God	⌐
faith	⌐	the most holy	⌐	through Jesus	⌐
through faith	⌐	hand in hand	⌐⌐	libertie	∪
through patience	⌐	hand joyned in hand	⌐⌐	large libertie	∪∪
feare	⌐	Jehovah	⌐	long libertie	⌐∪
this is no true faith	⌐	eyes	∴	it is long of mee	⌐
this is no true feare	⌐	cittie	:	a long time	/—
God through Christ	⌐	first of all	:.	a little time	/—
the most high god	⌐	last of all	∴	ministers	m
a false god	⌐	both high and low	::	mistake	ш
the wrath of god	⌐	rich and poore		through mistake	ш
great wrath	⌐	through justification	⌐	immortall	⌐

Examples of Ideas and Symbolicall Charracters used in the New Testament.

immortallity		*in remembrance*		*trible*	
in the midst		*through repent-*		*tremble*	
mingle		*tance*		*trespass*	
in order		*this is no true*		*trinitie*	
over all		*repentance*		*treasure*	
Christ is over all		*substance*		*the times are turned*	
		great substance			
a greate high priest		*serpent*		*varicie*	
		old serpent		*world*	
Jesus christ our greate high priest		*subject*		*in ye world*	
		seperate		*there is no thing in the world*	
		inseperable			
unspeakable		*severall*			
in prison		*scattered*		*the Gosses of ye world*	
to put in question		*societie*			
		from ye top		*the end of the world*	
quantitie		*to ye bottom*			

SECT. VII.

The Explanatation of the firſt four Rules of Contractions, which muſt be learned perfectly by heart.

THe firſt Rule is expreſſed by one Tittle, and is thus diſpoſed: At the middle of a ſubſtantive, the tittle on the left hand againſt the middle of the ſubſtantive, ſignifies to *come to*. Of this you have ſeveral examples in the Graven copy of Contractions in the beginning of the firſt Page

The tittle on the right hand, againſt the middle of the ſubſtantive, ſignifies to *depart from*. Of which alſo the examples follow in the Graven copy, to which I refer you.

The ſecond Rule is expreſſed by two Tittles, and theſe are diſpoſed into ſix ſeveral places about the ſubſtantive:

The firſt place is directly over the head of the ſubſtantive, and ſignifies *men* or *ſons*.

The ſecond on the left hand, is even with the head, and ſignifies *Saints*.

The third place is on the right hand,

and is even with the head, and ſignifies *women*, or *daughters*.

The fourth place about the ſubſtantive, is even at the bottom on the left hand, and ſignifies *ſervants*.

The fifth place is on the right hand, even with the bottom, and ſignifies *children*.

The ſixth place, is directly under the bottom of the ſubſtantive, and ſignifies *people*.

The third Rule is expreſt by *Three Tittles*, and hath Eight places diſpoſed about the ſubſtantive.

The firſt place is directly over the head, and ſignifies *lawes*.

The ſecond place even with the head of the ſubſtantive on the left hand, and ſignifies *wayes*.

The third place is even with the head on the right hand, and ſignifies *love*.

The fourth place is againſt the middle of the ſubſtantive on the left hand, and ſignifies *works*.

The fifth place is againſt the middle on the right hand, and ſignifies *power*.

The ſixth place is even with the bottom of the ſubſtantive on the left hand, and ſignifies *worſhip*.

The

The ſeventh place is even with the bottom on the right hand, and ſignifies *fear*.

The eight and laſt place about the ſubſtantive, is directly under the bottom, and ſignifies *wiſdom*.

The fourth Rule hath *Two Tittles* diſpoſed one under another, and hath ſix places diſpoſed about the ſubſtantive.

The firſt place directly over the head of the ſubſtantive, and ſignifies *Doctrin*.

The ſecond place even with the head on the left hand, and ſignifies *called*.

The third place even with the head on the right hand, and ſignifies *far enough*.

The fourth place even with the foot of the ſubſtantive on the left hand, and ſignifies *back-ſlide*.

The fifth place is even with the foot on the right hand, and ſignifies *joyned*.

The ſixth place is directly under the foot of the ſubſtantive, and ſignifies *beauty*.

Theſe four Rules being perfectly learnt, all that follow will fall within part of thoſe Rules, and with delight, be almoſt as ſoon learnt as four or five times writ over.

SECT.

SECT. 8.

The Eleven following Rules have each of them Four places allottted about the ſubſtantive, and are thus Diſpoſed.

THe fifth Rule is expreſſed by the Character *h* over the head of the ſubſtantive, it ſtands for *happneſs.*

Againſt the middle of the ſubſtantive on the left hand, it ſtands for *heavineſs.*

And on the right ſide of the ſubſtantive, againſt the middle, it ſignifies *holineſs.*

Under the bottom of the ſubſtantive it ſigfies *humility.*

The ſixth Rule is expreſſed by the Character *k*, and that Character over the head of the ſubſtantive, ſignifies *calamity.*

On the left hand againſt the middle, it ſignifies *kindneſs.*

On the right hand againſt the middle, ſignifies *coldneſ.*

And underneath the ſubſtantive, it ſignifies *covenant*.

The ſeventh Rule is expreſſed by the Character *l*. about the ſubſtantive, and that over the head ſignifies *Labour*.

Againſt the middle on the left hand, it ſignifies *life*.

One the right hand againſt the middle, it ſignifies *loſs*.

And underneath, it ſignifies *humiliation*.

The eighth Rule is expreſſed by the Character *m*. which over the ſubſtantive, ſignifies *majeſty*.

On the left hand, againſt the middle, ſiginfies *miſery*.

On the right hand againſt the middle, *mercy*.

And underneath it, ſignifies *multitude*.

The nineth Rule is expreſſed by the Character *n*. and that over the head of the ſubſtantive ſignifies *nature*.

Againſt the middle on the left hand, it ſignifies *neceſſity*.

On the right hand, againſt the middle, it ſignifies *negligence*.

and underneath the ſubſtantive, it ſignifies *number*.

The tenth Rule is expreſt by the Character *p*. and that over the head of the ſubſtantive, ſignifies *pains*.

Againſt the middle on the left hand, it ſignifies to *preſume*.

On the right hand, againſt the middle, it ſignifies to *paſs away*.

Underneath the ſubſtantive, it ſignifies *puniſhment*.

The eleventh Rule is expreſt by the Character *r*. and that over the ſubſtantive ſignifies *righteouſneſs*.

Againſt the middle on the left hand, to *run to*.

Againſt the middle on the right hand, it ſignifies to *run away from*.

And underneath, it ſignifies *reſurrection*.

The Twelfth Rule is expreſſed by the letter *s*. and that over the head of the ſubſtantive, it ſignifies *ſafety*.

On the left hand, againſt the middle of the ſubſtantive, it ſignifies *ſecurity*.

On

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *ſeparate.*

And underneath the ſubſtantive, it ſignifies *ſubtilty.*

The thirteenth Rule is expreſſed by the Character *t.* and that over the head of the ſubſtantive ſignifies *taught.*

Againſt the middle on the left hand, it ſignifies *teſtimony.*

Againſt the middle on the right hand, it ſignifies *torment.*

And under the ſubſtantive, it ſignifies *troubles.*

The fourteenth Rule is expreſſed by the Character *u.* and that over the head of the ſubſtantive, ſignifies *vanity.*

Againſt the middle on the left hand, it ſignifies *vertue.*

On the right hand, againſt the middle, it ſignifies *voice.*

And underneath it, ſignifies *unity.*

The fifteenth and laſt Rule is expreſt by the Character *w.* and that over the head of the ſubſtantive, ſignifies *want.*

On the left hand, againſt the middle of

the

the ſubſtantive, it ſignifies *when you come to.*

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *when you depart from.*

And underneath the ſubſtantive, it ſignifies *wonder.*

NOw having Repeated thus plainly in Words, the Rules more plainly Engraven in Characters, for your example and Imitation, as a pleaſant copy, and no burthenſom Task, I ſuppoſe any ordinary Capacity may, by theſe few, contrive other words anſwering the Sentential Subſtances, of what is here ſo plainly Projected on purpoſe to promote the perfection of this moſt Ingenious Invention of our deceaſed Author.

The foure first Rules of Contractions which must be learnt according to their places as exactly as the Vowells Places, exprest by Tittles

1 to come to Christ	·x	people of god	y	heaviness of sin	hC
to depart from Christ	x·	3 lawes of god	ÿ	holyness of Jesus	ih
to come to god	·y	waies of god	···y	humilitie of christ	x h
to depart from god	y·	love of god	y···	6 calamitie of a nation	n̂
to come to beleve	·eb	works of god	...y	kindness of a nation	⌒n
to depart from ye faith	⁊·	worship of god	y	coldness of a nation	n⌒
to come to the world	·⊙	power of god	y...	covenant of a nation	n ⌒
to goe from the world	⊙·	feare of god	y...	7 labour of christ	˘ x
2 sons of god	ÿ	4 wisdom of god	y	life of christ	˘x
saints of god	··y	doctrine of devills	⁝x	loss of christ	x˘
daughters of god	y··	called of christ	:x	illumination by christ	x ˘
servants of god	..y	far enough from christ	x:	8 majestie of god	ȳ
Children of god	y..	back slide from christ	:x		
		joyned to anti christ	⁄x:		
		beautie of holiness	h˘		
		5 happiness of a nation	h n		

The Rules how to contract sentences taught by putting in practise the severall directions.

miserie of a nation		11 righteousness of christ		vertue of christ	
the mercie of god		run to christ		voice of the spirit	
multitude of sinners		run away from christ		unitie of the trinitie	
9 nature of sin		resurrection of christ		15 want of christ	
necessitie of faith		12 safetie of holyness		when you come to christ	
number of faithless		securitie of sinners		when you depart from christ	
neglegence of most		seperate from christ		a wonder if such receive christ	
10 pains of hell		subtilty of the devill		these xi: last rules thus exprest by Examples are sufficient to direct to their various uses.	
presume to come to christ		13 taught of god			
pass away from christ		testimonie of christ			
punishment of sin		torment of hell			
pains of hell torment		troubles of the world			
		14 vanitie of the world			

SECT. 9.

Of the

Additional Contractions.

THE firſt of theſe Contractions is ſignified by the *Tittle* under the ſubſtantive, and is thus diſpoſed, as in the Engraven Copy will appear, to *underſtand the Law.*

The ſecond is the common Character of *Goſpel*, the *Tittle* ſtanding under, ſymbollically ſignifies, *to underſtand the Goſpel.*

The third Contraction is *Scripture*, and it is the common Character; the *Tittle* ſtanding under, Symbollically ſignifies, *to underſtand the Scriptures.*

The fourth Character is the common character of *Faith*, and the *Tittle* underneath, ſignifies *to underſtand Faith.*

To this Contraction, to ſhew you to how many ſeveral Words and Sentences it may be applyed, I ſuppoſe it altogether needleſs.

The ſecond Additional Contraction is *G.* turned on one ſide, which Symbolically ſignifies *God will not give.* And the *Tittle* added over, is in the ſecond Rule of Contractions, and ſignifies *Son*, it is over the head of the ſubſtantive in that Rule, and ſignifies *God will not give his Son.*

The ſecond Sentence in this Contraction is *g.* turned on one ſide, and the three *Tittles* placed even with the letter *G.* ſignifies *Love*; and this is according to the third order of the four firſt contractions, placed thus on the right hand of the ſubſtantive, and ſignifies *God will not give his Love.*

The third Sentence is *g.* turn'd on one ſide, and the Character *m.* placed againſt the middle of the ſubſtantive on the right hand, according to the Eight Rule of Contractions, *m.* there ſignifying *Mercy.* The Sentence there ſignifies, *God will not give his Mercy.*

The fourth Sentence is *g.* turned, and three *Tittles* over the ſubſtantive, which ſignifies *Law*: And this is in the third Rule of Contraction, and the firſt place over the ſubſtantive, and here ſignifies, *God will not give his Law.*

The fifth Sentence is *g.* turned, and a ſtroke

ſtroke ſtruck ſlope through the ſubſtantive, which ſignifies *Chriſt*, according to our Authors own practice, and ſignifies *God will not give Chriſt.*

In the third Additional Contraction, the firſt Sentence is in order to the *Wiſdom of God*, and is according to the order of the third Rule of *C*ontractions, the eighth place about the ſubſtantive, which is directly under it.

The ſecond Sentence is in order to the *Worſhip of God*, which is in the third Rule of *C*ontractions, the ſixth place about the ſubſtantive, againſt the bottom on the left hand.

The third Sentence is in order to the *Law of God*, and is according to the third Rule placed over the ſubſtantive in the firſt place.

The fourth Sentence is in order to the *Fear of God.* And that by the third rule of *C*ontractions, is even with the foot of the ſubſtantive on the right hand, and is the ſeventh place about the ſubſtantive; *in order*, is ſymbollically expreſſed; the *O.* ſtanding for *order*, and a *Tittle* put into the *O*, ſtands for *in order.*

In the fourth Additional Contraction, the firſt Sentence is, *to queſtion the Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the ſubſtantive, even with the foot on the left hand.

The ſecond Sentence is, *to queſtion the Wayes of God*; and according to the third Rule of Contractions, is in the ſecond place about the ſubſtantive, even with the head on the right hand.

The third Sentence is, *to queſtion the Fear of God*; and is in the third Rule of Contractions, the ſeventh place about the ſubſtantive, even with the foot on the left hand.

The fifth Additional Contraction, the firſt Sentence is, *to be joyned to the People of God.* And the *n.* drawn from the middle of the *G.* ſignifies, *to be joyned.* The two *Tittles* placed under the ſubſtantive, according to the ſecond Rule of Contractions, in the ſixth place, juſt under it, ſignifies *People.*

The ſecond Sentence is, *to be joyned to the Servants of God.* And in the ſecond Contraction, the place of *Servants* is againſt the bottom of the ſubſtantive on the left hand, expreſſed by two *Tittles.*

The

The third Sentence is, *to be joyned to the Children of God.* And this in the ſaid ſecond Rule of Contraction is even with the bottom of the ſubſtantive on the right hand, expreſt by two *Tittles.*

The ſixth Additional Contraction, the firſt Sentence is, *to embrace the People of God.* Where you ſee *a ſtroke* through the *g.* ſignifies, *to embrace people*; placed as aforeſaid under the ſubſtantive.

The ſecond Sentence is, *to embrace the Saints of God.* And in the ſecond Rule of Contraction, the place of *Saints* about the ſubſtantive, is even with the top on the left hand.

The third Sentence is, *to embrace the Croſs of Chriſt.* And for this in the *Ideas*, you will find *the Croſs of Chriſt*; and a *ſtroke* through, ſignifies, *to embrace.*

The ſeventh Additional Contraction: The addition of a double Contraction, is expreſt by *Two Letters.* And the firſt of theſe, is, *to be merciful, as God is merciful.* In the eighth Rule of Contraction, *Mercy* is placed againſt the middle of the ſubſtantive, on the right

hand; and here is expreſt in that place, as ſignificant by a double *m*.

The ſecond is, *to be Holy, as God is Holy.* And in the fifth Rule of Contractions, *Holy* is againſt the middle of the ſubſtantive on the right hand, and is here expreſt by a double *h*. this *h*. ſtanding for *holy*, and is implyed to be double repeated.

The third is, *to be humble as Chriſt was humble.* In the aforeſaid fifth Contraction, *Humility* is directly under the ſubſtantive, and is here expreſt by a double *h*.

The fourth is, *to be happy, as the Saints of God are happy*; and in the ſaid fifth Rule of Contractions, the place of *Happineſs* is juſt over the head of the ſubſtantive. And for the place of *Saints*, you know it hath been given before in the ſecond Rule of Contractions; at the left hand, even with the top of the ſubſtantive. Thus you ſee how plain the uſe of more than one Contraction may be uſed with great advantage.

The fifth is, *is to be miſerable, as the world is miſerable. Miſery*, or *Miſerable*, hath been alike uſed by our Author in his practice: And the place of *Miſery* about the ſubſtantive is even againſt the middle in the eighth Rule of Contractions.

The

The eighth Additional by a double Contraction; the firſt, *from God to Man.* This Additional refers to the firſt Rule of of Contractions, where you will find the *Tittle* placed againſt the middle of the ſubſtantive, on the right hand, and there it ſignifies, *to go, or depart from.* So that this is ſymbollically expreſt, the *Tittle* ſtanding *from God, to Man.*

The ſecond, *from Man, to God.*

Theſe all depend upon the ſaid firſt Contraction, and are ſo plain, that I need ſay no more, either of their Uſe, or Dexterity.

Additionall Contractions from which great varietie may be drawne at pleasure.

to understand		to be (joyned)		to be humble	
is exprest thus		thus exprest		as christ	×
by a tittle		to be joyned		was humble	h h
to understand: the law		to ye people of god		to be happie	
the gospell		to be joyned		as the saints	
ye scriptures		to the servants		of god are	h h
faith		of god		happie	
g. turnd on one		to be joyned		to be miserable	
side signifies		to the children		as the world	= ⊙
god will not give		of god		is miserable	
god will not give: his son		to (imbrace)		the word (from)	
his love		thus exprest		how exprest	
his mercie		to imbrace ye		betweene two	
his law		people of god		substantives	
christ		to imbrace ye		from god	
in (order) is		saints of god		to man	
thus exprest		to imbrace ye		from man	
in order to the: wisdom of god		cross of christ		to god	— .
worship of god		a double-		from heaven	
law of god		contraction		to earth	h . ℰ
feare of god		exprest by		from earth	
to (question)		two lettors		to heaven	ℰ . h
thus exprest		to be merciefull		from nation	
to question the: worship of		as god is		to nation	. n .
god		merciefull			
ways of god		to be holy as		from kingdom	
fear of god		god is holy	h h	to kingdom	. k .

The Explanation of the ſecond plate of Additionall Contractions, ſhews how to Abriviate words by the Letter b. (by)

FIrſt the Character *b.* againſt the middle of the Subſtantive on the right ſide ſignifies *by*, as will plainly appear in the ſix Examples, in the Engraven plate.

The Second Additional Contractions, are by the Letter *d.* or nothing, which is in the fifth place of *d.* in the Table, which muſt be placed at the left ſide, and at the foot of the Subſtantive, as will appear in the Examples in the aforeſaid plate.

The Third Additional, Is to *Come to*, and is onely an Additional to the firſt four Rules that are Explained in our former Explanation in our former Impreſſion.

The Fourth Additional, to *depart from*, is alſo an Additional to the firſt four Rules, and is explained as the former.

The Fifth Contraction is an addition to the firſt of the four Rules expreſt in four Examples, and need no farther diſcourſe.

The Sixth Additional, is by the Idea and Symbolical Rules, and needs not any other direction for many more ſentences of that nature.

The Seventh is an addition to the ſecond of the firſt four Rules of Contractions, to which I refer you.

The Eighth Additional, refers to the third of the firſt four Rules, & is there explained.

Additionall Contractions Continued and Explained

be it far from god		a servant of god yt keeps Close to God	
be it far from Christ			
be it far from the people that love god		a saint that keepes close to God	
far be it from mee		a Woman that keeps Close to God	
far be it from a Child of God		Those that keepe close to God and will not depart from hi	
before the people of god			
before the eyes of ye lord			
before the great day		To be delivered to satha	
before the Judge		to be delivered to ye law of sin	
before the day of death			
Is this the wisdom of god		to be doubtfull of the love of God	
Is this ye worship of god			
are these ye servants of God		to be doubtfull of those that are not the people of God	
are these ye saints of god			
are these ye laws of god		the depth of the wisdom and knowledge of Christ	
are these ye men of ye world			
To keepe close to the worship of God		A saint desires to be delivered from the World	
To keepe close to ye Law of God			
The people that keepe close to God		A saint desires to be delivered from the feare of Death	

The Explanation of the third Additional Plate of Contractions.

The Firſt additional Rule, *be it far from,* and is expreſt by a double diſtance from the Subſtantive on the right ſide.

The Second Additional is an equal diſtance from the Subſtantive, and ſignifies *before*, and is placed on the right Hand of the Subſtantive.

The Third Additional ſhews how to expreſs a queſtion, and refers to the third of the firſt four Rules.

The Fourth Additional refers to the ſecond Rule of the firſt four Rules of Contractions.

The Fifth Additional ſhews, that the Titles placed near to the Subſtantive, ſignifies *to keep cloſe to*, &c. And refers to the third Rule of the firſt four Contractions.

The Sixth Additional refers to the ſecond Rule of the firſt four Contractions, &c.

The Seventh Additional, ſhews the place of *d.* in a Contraction placed on the left ſide at the foot of the Subſtantive, and ſignifies *to be delivered to*, &c.

The Eight Additional, ſhews the place of *d* over the Head of a Subſtantive, and ſignifies *to be doubtfull of*, &c.

The

The Nineth Additional ſhews the place of *d* under the Subſtantive, and ſignifies *depth.*

The Tenth and laſt Additional ſhews the place of *d* at the foot of the right ſide of the Subſtantive, and ſignifies to be *delivered from, &c.*

Additional

Additionall Contractions Continued and Explained

How to Abreviate b(by)		To goe from thus	
by the people of God	ꝟ	to depart from the Almightie	⌣
by the servants of God	ꝟ		
by the law of Moses	⁘	to depart from repentance	⌣
by the law of Christ	⁘		
by the power of God	ꝟ	To depart from the devil	⌣
by the power of Christ	⁘	To depart from babilon	⌣
Contractions by (d) or Nothing		to depart from knowledg	⌣
Nothing on this side Christ	⌣	to depart from Christ	⌣
Nothing on this side God	⌣	he comes to God	⌣
Nothing on this side heaven	⌣	then come to God	⌣
Nothing on this side glory	⌣	then they that com to God	⌣
Nothing on this side death	⌣	all that depart from God	⌣
To Come to, thus exprest		Christ all in all	⌣
to come to ye Almightie	⌣	Christ over all	⌣
to come to account	⌣	God over all	⌣
to come to God through Christ	⌣	to come to the world	⌣
		men of the world	⌣
to come to judgment	⌣	servants of ye world	⌣
to come to knowledg	⌣	wisdom of the world	⌣
to Come to repentance	⌣	love of the world	⌣
to Come to babilon	⌣	Children of ye world	⌣

Thus have I ended the Additionalls to this Third Edition of this Book, to which I dare affirm more than Mr. *Rich*, in his life time, could from his Table. Himself having published to the world, that the Table was not sufficient to teach that Art, without his assistance and direction, although the Testament and Psalms was then published.

And this is farther attested, that since the publication of this Book, many have attained the Art, without the aforesaid charge of the Author, and tedious expence of time.

Farewell.

FINIS.

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